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THE OFFICES OF BAPTISM AND CONFIRMATION. The Cambridge Liturgical Handbooks Series. T. THOMPSON. Cambridge University Press. 1914. Pp. x, 253. 6s.

This little book aims to give the history of baptism and confirmation, together with the theological ideas underlying them. It details, for example, the preparation required in the early centuries for baptism, the times at which it was administered, the form of its administration, the attendant ceremonies, the various meanings attached to it. It traces the differences in these respects among the Eastern and Western liturgies. The student is helped by abundant references to original sources, by tables comparing the different liturgies in parallel columns, by an excellent bibliography, and by a judicious index.

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THE FREER GOSPELS (Historical and Linguistic Studies in Literature related to the New Testament. First Series, Volume II. Part 3). EDGAR J. GOODSPEED. The University of Chicago Press. 1914.

THE BIXBY GOSPELS (The same, Part 4). EDGAR J. GOODSPEED. 1915.

To Professor Goodspeed of Chicago has fallen by right of competence and interest the honorable task of examining such New Testament Greek manuscripts as have found their home in this country and in Canada. In former years he has published careful collations of the Gospel manuscript belonging to the Newberry Library, Chicago, and of that in the possession of the University of Toronto. To these are now added a collation of the Freer Gospels (W), of which a superb fac-simile had previously been published by Professor Sanders of Michigan, who has devoted years to the study of the Freer manuscripts. The collation is made with the text of Westcott and Hort, is undoubtedly of the highest accuracy, and will be of much and permanent use to scholars, for they are sure to occupy themselves in the future with this remarkable copy of the Gospels.

The other collation is of a less notable manuscript—an illuminated copy of the Gospels (Gregory, 703) which came from Athos and was purchased from Quaritch in London by Mr. W. K. Bixby of St. Louis. It is an eleventh-century codex, presenting a text of the ordinary type, but with some interesting features. It is well worth while to publish descriptions and collations of such a manu-

script, and American scholars are in duty bound to examine all the copies of the Gospels in this country, no matter how late. The collation is here made, as it ought to be in all such cases, with the *Textus Receptus*.

One or two formal criticisms may be permitted. It would be convenient to have at least the name of the Gospel, if not the chapter and verse, indicated at the top of each page; and to include the accents, capitals, etc., of the printed edition with which the collation is made is a piece of extra labor that is merely puzzling and not helpful to the user. It is also an inconvenience in a scientific work not to have the date of publication on the title-page.

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THE ETHICS OF CONFUCIUS. THE SAYINGS OF THE MASTER AND HIS DISCIPLES UPON THE CONDUCT OF THE "SUPERIOR MAN." MILES MEANDER DAWSON. With a Foreword by WU TING FANG. G. Putnam's Sons. 1915. Pp. xxii, 323. \$1.50.

This book is worthy of recommendation to Occidental students of the Confucian ethics, as it gives a general survey of the doctrines of the Chinese sage through ample quotations from the different canonical books of Confucianism, which are linked together by the author's explanations. He did well in arranging the topics to be explained according to the so-called "eight principles" in the "Great Learning," one of the Confucian canonical books. These principles enable us to understand that self-realization (or "self-development" as the present author put it) is not the sole aim of Confucian learning, but necessarily leads us to enter into the work of universal realization of virtue, which is to be effected primarily through universal education and proper government.

Apparently the author had not a good command of the Chinese language and has had to depend in his study of the subject on English translations. Some of his misconceptions and oversights were certainly due to this cause. Dr. Legge's translations, which seem to have been the author's main source of knowledge, fail in many cases to give the precise meanings of the original texts, and they scarcely give any of the hints which are so necessary with respect to those points which are subjects of much discussion among Confucian scholars. The very term "superior man," for instance, which the author attaches to the title of his book, stands in Legge's translations for two different Chinese terms, each of which has two